

General Certificate of Secondary Education

A343CA

Citizenship Studies

Unit A343: (Extension) Leading the Way as
an Informed Citizen

Specimen Controlled Assessment

Material

SOURCE BOOK

Time: 4 hours



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INFORMATION FOR CANDIDATES

The Controlled Assessment for Unit A343 of the GCSE course is worth 30% of your total mark. Your Controlled Assessment will be based on the theme of *Citizenship, Identity and Community in the United Kingdom*.

The Controlled Assessment will be based on the Research Assignments that follow (A, B and C).

You should spend no more than twenty hours conducting your research.

You will have a maximum of four hours to complete the Controlled Assessment under the supervision of your teacher.

Now please read the **Instructions to Candidates** that you will find on the next page.

INSTRUCTIONS TO CANDIDATES

To prepare for your Controlled Assessment, you should:

1. Spend at least 2 hours revising, researching and discussing the theme *Citizenship, Identity and Community in the United Kingdom*. In particular study the introduction carefully and make sure that you:
 - understand all the key terms;
 - understand the importance of identity and social cohesion in the United Kingdom (UK)
 - understand how society's need to promote social cohesion may sometimes conflict with people's need for social identity.
2. Complete the following Research Assignments:

Research Assignment A

Use the materials in this Source Book and from elsewhere to research the following issue:

Should people have the right to wear religious symbols at school and at work?

You must make sure that you can:

- analyse and interpret the documents in this Source Book;
- describe, explain and evaluate different viewpoints on this issue;
- evaluate the existing United Kingdom (UK) law on the issue and the extent to which the law promotes social cohesion.

You should allocate no more than 8 hours of personal study and research to this task.

You may highlight parts of the sources in the Source Book and make notes in it. You will be allowed to use the Source Book in the Controlled Assessment. This will be set no more than six school / college weeks from your first use of the Source Book.

You may also select up to four additional documents to use in the Controlled Assessment. You may use any notes that you have taken during your research.

You may work with others in carrying out your research and sharing findings but you will need to work on your own in the Controlled Assessment.

Research Assignment B

Find out what advice and support might be available to someone who feels that their legal rights have been infringed in some way. You may also use any notes that you have taken for your Controlled Assessment.

You should allocate no more than 4 hours of personal study and research to this task.

Research Assignment C

Use the introduction to your Source Book and the websites of the Equality and Human Rights Commission www.equalityhumanrights.com or of Kick it Out <http://www.kickitout.org> to research the following:

- the purpose and values of **one** of these organisations;
- how your chosen organisation promotes community cohesion and equal opportunity, and discourage racism and discrimination;
- the importance of the organisation's work.

You should allocate no more than 6 hours of personal study and research to this task. It will be completed with limited supervision from your teacher.

You may select **one** webpage from the website of your chosen organisation to print out and use in the Controlled Assessment. You may also use any notes that you have taken during your research.

You may work with others in carrying out your research and sharing findings but you will need to work on your own in the Controlled Assessment.

Theme: Citizenship, identity and community in the United Kingdom (UK)

Introduction

A sense of community is important for all human beings. We feel that we belong somewhere and that we are important. We share a common set of ideas about how to do things and about what is right and wrong. Being part of a community helps us to develop an identity – a sense of who we are. While some people are happy to live alone, most of us like being with other people as part of families, schools and groups of friends.

Most people develop their identity and sense of community within families.

Groups of friends, our schools and the neighbourhood also influence what we do and how we think about things. As we grow older, being part of a business, sports club or local organisation can strengthen our identity and sense of being part of an even wider community of people with shared interests and common goals.

Being part of a sports club can strengthen our sense of identity



(Picture courtesy of www.kickitout.org)

For many being a member of a religious group can provide an even greater sense of purpose and belonging. Religious faith gives clear guidance on how we should behave. When people of faith meet together to worship, they find a sense of community and fellowship with one another.

Often, the most important source of a person's identity is being a citizen of a particular country. The UK's government promotes particular British values such as: personal freedom; **equality of opportunity**; representative democracy and the rule of law.

Being British is important to many people



Trevor Phillips is worried that we are 'sleepwalking towards segregation'



Recently the British Government has become concerned about the lack of **community cohesion**. Some people from **ethnic minority groups** gain most of their identity and sense of community from their family, neighbourhood and religious group rather than from their status as British citizens. **Discrimination** and **racism** have reinforced the **exclusion** felt by many and have helped to create a country in which our schools and communities are often divided by ethnicity and religion. Trevor Phillips, Chairman of the Equality and Human Rights Commission has warned that we are 'sleepwalking towards **segregation**' and 'becoming strangers to each other'. He is worried that ethnic and religious groups lead separate lives in their own schools and neighbourhoods.

It is natural for groups of people who first arrive in a new country to stick together and to maintain their own family, cultural and religious traditions. However, the separation of one group from another has had many negative consequences for the UK

including educational underachievement and violence between different ethnic groups. Similar problems have occurred in other European countries, especially in France.

The big question is how far people can keep these traditions while also sharing the British values and culture that could bring us all closer together. Clearly when newcomers are asked to integrate into British society, it is important that they are welcomed and not discriminated against or treated unfairly. Building a more tolerant and cohesive society, based on mutual respect and a shared sense of being British, will be a challenging task.

Key Terms

Community Cohesion. People sharing values and goals and living together well.

Discrimination. Different treatment based on gender, sexual orientation, race, religion, disability or age.

Equality of opportunity or equal opportunity. Everybody having the same chances to try something or achieve something.

Ethnic minority group. A group of people, originally from outside the UK, who may have a distinctive culture and belief system.

Exclusion. Being prevented from mixing with others.

Racism. A belief that people from other races are inferior.

Segregation. Keeping yourself apart from or being kept apart from others.

Should people have the right to wear religious symbols at school and at work?

All religions have symbols or special clothing that believers wear.

These special items are often very important for believers. The symbols or special clothing show the believer's own commitment to their faith and gives other people a sign that the wearer has a particular faith.

Examples:

Christians may wear crosses

<http://www.archbishopofyork.org/798?mediaid=297§ionid=1248>



Jewish men may cover their heads and grow beards

<http://www.chiefrabbi.org/pr-index.html>



Sometimes, wearing religious symbols or special clothing at school or at work may lead to conflict. This may arise because the symbol or special clothing:

- is thought to conflict with the school or workplace uniform;
- is seen as a health and safety risk for the employee or student;
- causes some people to feel offended or for arguments to start in the school or workplace.

In the last five years there has been particular disagreement in the United Kingdom (UK) about how far muslim women should be allowed to cover their faces at school or at work. There has also been disagreement about whether religious symbols, such as Christian crosses, should be allowed in workplaces.

Study sources 1 – 11 to help you to analyse these controversial issues.

Source 1 Extract adapted from the CBBC News website, September 2004

http://news.bbc.co.uk/cbbcnews/hi/world/newsid_3620000/3620406.stm

France ban on headscarves starts

A controversial ban on Muslim girls wearing headscarves in French state schools started today

Other religious things like Jewish skullcaps and large Christian crosses are also banned under the new law.

Some children defied the ban, but won't be excluded yet as the government's allowing two weeks to get used to it.

The ban has seen two French journalists taken hostage by Iraqi militants who threatened to kill them if the ban isn't scrapped.

But the French government won't give in, saying the ban will make all children at schools equal.

Source 2 Extract adapted from the CBBC News website, March 2006

http://news.bbc.co.uk/cbbcnews/hi/newsid_4830000/newsid_4831700/4831778.stm

Teenager loses Muslim dress fight

A school was right to ban a teenager from wearing a full-length Islamic dress in classes. For four years, Shabina Begum has been fighting the decision made by her school. The case went to court three times, but the House of Lords has backed the school's right to bring in the ban.

Shabina said she was disappointed, but said "I'm just a teenager - not many teenagers go out there and challenge the system".

Shabina wanted to wear the dress - called a jilbab - to lessons. But, while some traditional Muslim clothing was allowed by the school, the jilbab was banned as a safety risk.

Judges at the House of Lords overturned a ruling by the Court of Appeal which said Shabina had been denied the right to practise her religion. They said the school had gone to great lengths to come up with a uniform policy which respected Muslim beliefs. More than 75% of kids at the school are Muslims.

Shabina is considering whether to take the case to the European courts.

Source 3 Extract adapted from the Muslim Council of Britain website, January 2004

http://www.mcb.org.uk/features/features.php?ann_id=192

Why I Choose To Wear Hijab

(This is part of a longer article by Shabana Khan.)



When I was 18 someone asked me if I would ever wear *Hijab* (head scarf). My immediate response was, "No way! I don't need a piece of cloth on my head to be a Muslim. Anyway, I'm quite happy with how I practise my faith - I don't need to advertise it."

A year later I started university, and as with many people, rediscovered Islam. By the time I was 19, the desire to practise more and more of my faith led to an ever growing desire to wear *Hijab*. For me, the purpose of *Hijab* is modesty and identity. For me this is one of the easier acts of worship to perform.

Hijab isn't simply about modesty, but also about identity - identifying yourself as a Muslim in every visual interaction you have with another human being. That means that with human nature being what it is, people will judge you by your appearance, and your appearance will (I hope) affect one's own behaviour. However, rather than being judged by appearance in terms of levels of attractiveness, instead your appearance says something about your beliefs and faith. I would rather be judged on those.

I still wear *Hijab* 13 years later. It is now an important part of my personality. I have gone through university, qualified as a solicitor, brought up a family and actively participated in my local community, all in the knowledge that people recognise me as a Muslim. I have nothing to hide or apologise for. Observing *Hijab* has been a liberating experience for me.

Source 4 Young Peoples' Views on the Wearing of Religious Clothing in School – adapted from the CBBC website

http://news.bbc.co.uk/cbbcnews/hi/newsid_4830000/newsid_4833100/4833134.stm

I think that girls should not be allowed to wear the jilbab. If that is allowed to be an exception from school uniform then we all should be allowed to wear what we like, but that would lead to discrimination. When we are dressed the same we can be treated more fairly.

I think that not allowing people to wear religious clothing in school is a form of discrimination. Everybody is entitled to believe in a religion but banning people from wearing certain clothes in school is discouraging people to stand up for what they believe in.

I agree that people from different cultures should be able to dress how they want but I also agree about the school's uniform policy, so I think that girls should be allowed to wear religious dress but just wear it in the school's colours.

Of course she should wear school uniform. If she did not then she would single herself out in the school as being different and may face bullying as a result of her religion.

Source 5 Extract adapted from The Daily Mail website, March 2007.

http://www.dailymail.co.uk/pages/live/femail/article.html?in_article_id=443919&in_page_id=1879

Why banning religious dress in schools is a lesson in common sense

(This is part of a longer article by Frances Childs)

Several years ago, I started work at a sixth form college on the outskirts of London. I was extremely excited about the job, teaching A-level English to bright, highly motivated students.

I was confused when I entered the classroom on my first day to be confronted by three girls in the back row, sitting side by side wearing the niqab, the full-face veil which leaves only a tiny slit for the eyes.

Not being able to see their faces, I couldn't read their emotions. I couldn't tell if they understood what I was teaching.

The lack of any real communication with me or their classmates was reflected in the girls' exam results. They passed, but only just.

While most of the group waltzed off to university with 'A' grades, these young women gained just 'D' and 'E' passes. And that, I think, is the point of the niqab. It is designed to take away women's individuality, their confidence and their hope.

The issue of the veil and Muslim girls has been sorted out once and for all in France. Not worried about possibly offending this or that group, the French government passed a law banning the wearing of any religious symbols at all. And that was an end to it. No veils, niqabs, hijabs, turbans or crucifixes. French youngsters go to school simply looking like children.

Perhaps it's time we passed a similar law in this country rather than simply letting individual schools decide the dress code.

Otherwise, religious fundamentalists will be back, pushing ever harder against the barriers of tolerance, common sense and equality that we have fought so hard to preserve in this country.

Source 6 Extract adapted from the Independent website, February 2007

http://news.independent.co.uk/uk/this_britain/article2290058.ece

Veils block integration in UK, warns Lord Ahmed

(This is part of a longer article by, journalist, Ian Herbert)

The senior Muslim peer, Lord Ahmed of Rotherham, has condemned the wearing of the veil in Britain as "a barrier to integration" and called for an end to their use.

Lord Ahmed told the Yorkshire Post that the veil was a "mark of separation, segregation and defiance against mainstream British culture".

He said: "There is nothing in the Koran to say that the wearing of a niqab is desirable, let alone compulsory."

"They were supposed to be worn so that women wouldn't be harassed. But my argument is that women, and communities as a whole, are now being harassed because they are wearing them. They are a physical barrier to integration."

Lord Ahmed does not support a ban on veils, such as exists in France, but wants a debate on the issue.

But Dr Hassan Alkatib, the former chairman of Leeds Grand Mosque said: "I don't think it's a big issue. So few women choose to wear niqab - not even five per cent - that I just think there are far more important things to worry about in our communities."

The Muslim Council of Britain said Muslim women should have the right to wear whatever they like.

Source 7 Extract adapted from the Muslim Council of Britain Website, February 2007

<http://www.mcb.org.uk/downloads/Schoolinfoguidancev2.pdf>

'Towards Greater Understanding- Meeting the Needs of Muslim Pupils in State Schools' – A Report by the Muslim Council of Britain

Muslims are part of the mix that comprises modern Britain, with half of the Muslim population being British born. There are over 400,000 Muslim pupils in school education. The faith commitments of Muslim pupils include all aspects of everyday life and conduct, including daily life in school. It is important, therefore, that schools have a good understanding of how they can respond positively to meeting the needs of Muslim pupils.

**Extracts below are from sections of the report on Modesty and School Uniform**

(These adapted extracts are from a longer report by the Muslim Council of Britain.)

The concept of 'haya' which includes modesty, humility, decency and dignity, is a central value in Islam, as in many other faiths. It applies to all aspects of behaviour and conduct.

Schools should expect Muslim pupils to observe the principles of 'haya' in all aspects of their conduct. One important aspect of 'haya' relates to the covering of the body.

Dress for both boys and girls should be modest and neither tight-fitting nor transparent and not highlight the body shape. In practice this means a wide variety of styles are acceptable. In public, boys should always be covered between the navel and knee and girls should be covered except for their hands and faces, a concept known as 'hijab'.

'Hijab' means 'to cover'. This takes the form of a headscarf and covering of the rest of the body with exception of the face and hands. For some Muslims meeting this requirement may mean the wearing of the jilbab (a long dress down to the ankles).

Schools should accommodate Muslim girls so that they are allowed to wear a full-length loose school skirt or loose trousers, a long-sleeved shirt and a head scarf to cover their hair.

Schools may wish to specify the colour, styling and size of scarf for reasons of uniformity. Schools have a right to expect that Muslim parents will provide their children with suitable clothing for the climate and ensure that any headscarves worn can be safely tied for work in potentially hazardous places such as science labs, food technology areas, technology workshops and PE areas.

Source 8 Extract adapted from the BBC News website, January 2007

<http://news.bbc.co.uk/1/hi/uk/6280311.stm>

British Airways is changing its uniform policy to allow all religious symbols, including crosses, to be worn openly.

BA announced a review last year after a row erupted when Heathrow check-in worker Nadia Eweida challenged a ban on her visibly wearing a cross necklace.

The airline now says it will allow religious symbols such as lapel pins and "some flexibility for individuals to wear a symbol of faith on a chain".

BA had banned crosses on chains, but allowed hijabs and turbans to be worn. The airline argued these could be visible as part of uniform as they could not be worn underneath clothing. The distinction was condemned by bishops and a number of politicians.

Ms Eweida, from Twickenham, London, who has been on unpaid leave since September because of her refusal to stop wearing her cross at work, welcomed the decision.

"I will carry on working as I've always worked. My dignity has been restored. I've suffered for my faith," she said.

The row sparked by Ms Eweida's case attracted much media attention.

The company has always argued it never intended to discriminate against Christians in its policy on jewellery, but was bound to follow anti-discrimination laws to the letter.

'Reasonable option'

During the review, BA consulted staff and customers, examined the uniform policies of other organisations and canvassed the opinions of the Church of England, the Roman Catholic Church and the Muslim Council of Britain.

British Airways chief executive Willie Walsh said: "Unintentionally, we have found ourselves at the centre of one of the hottest social issues in current public debate. Comparisons were made between the wearing of a cross around the neck and the wearing of hijabs, turbans and Sikh bracelets. For this reason, we have decided to allow some flexibility for individuals to wear a symbol of faith on a chain."

Church of England leaders welcomed the move. Archbishop of York, John Sentamu, who had accused BA of forgetting the values of the country it represented, responded by saying "praise the Lord!", adding that the airline had "finally shown both grace and magnanimity".

The Transport and General Workers Union, which represented Ms Eweida, was happy with BA's statement.

Source 9 of the European Convention on Human Rights (Article 9)

Freedom of thought, conscience and religion

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest* his religion or belief, in worship, teaching, practice and observance.
2. Freedom to manifest* one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

* Manifest means to reveal or display

Source 10 Extract adapted from the Department for Children, Families and Schools' (DCSF) *Guidance to Schools on School Uniform Related Policies*, 2007.

<http://www.dfes.gov.uk/consultations/conResults.cfm?consultationId=1468>

DCSF strongly encourages schools to have a uniform as it can support positive behaviour and discipline; encourage a school identity; ensure pupils of all races and backgrounds feel welcome; protect pupils from social pressures to dress in a particular way; and promote good relations between different groups of pupils.

There is no law that deals specifically with school uniform or matters such as the wearing of jewellery. It is for the governing body of a school to decide whether there should be a school uniform and other rules relating to appearance, and if so what they should be.

The governors might decide that the views of parents about what pupils should wear are outweighed by factors such as:

- health and safety: it may be reasonable for a school to ban pupils from wearing jewellery where it feels that this poses a risk of injury, or where it feels that wearing jewellery to school might place a pupil at increased risk of bullying;
- teaching and learning: if a pupil's face is obscured for any reason, the teacher may not be able to judge their engagement with learning, or to secure their participation in discussions and practical activities;
- promoting a strong, cohesive, school identity that supports high standards and a sense of identity among pupils: if some children look very different to their peers, this can inhibit integration, equality and cohesion;
- the need to promote harmony between different groups represented in the school.

Source 11 Extract from the Guardian Unlimited website, October 2007

<http://education.guardian.co.uk/egweekly/story/0,,2186213,00.html>

New government guidance on religious symbols worn in school doesn't help much

(These adapted extracts are from a longer article by Jessica Shepherd)

Pupils at a London school in London demonstrate the many variations of their new uniform



Dr Dianne Gereluk, a senior lecturer in education at Roehampton University, has written damning criticism of the way England has tackled the wearing of religious symbols in schools.

She concludes that:

- The British government sends "mixed messages" on whether schools should be allowing their pupils to wear religious symbols and dress.
- England is unfairly prejudiced against pupils wearing Muslim or secular symbols, such as Make Poverty History bands, and more lenient towards those who wear Christian and Jewish symbols.
- Of schools in France, Canada and England, ours are the most inconsistent.

She found France at one end of the scale. A French law, passed in 2004, bans all religious dress and symbols in schools under the justification of preserving its secular republican traditions. It is the only country so far to have put in place a legal ban on overt signs of religious faith in schools. At the other end is Canada, which since 1982 has held a policy of "reasonable accommodation" based on the principle that the government has a duty to make adjustments for minority ethnic groups in order to reduce discrimination.

Professor Mark Halstead, head of the department for community and international education at the University of Huddersfield, agrees with Dr Gereluk. "Leaving it up to schools to 'behave reasonably' does not really help. This lacks precision. What seems reasonable to one individual or group seems unreasonable to another."

Jim Knight, minister for schools and learners, says he believes the Government has been clear enough: "We have been clear in our guidance that schools should seek to accommodate different religious groups and consult with the community. But schools need to make sure that safety, teaching and learning come first. If clothing is used to define difference and create cliques rather than to bind a school together and promote discipline, then you have a problem. The test for me is whether the uniform helps to promote the school's ethos of tolerance, respect and discipline."

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Source 7 Extract adapted from the Muslim Council of Britain Website, February 2007
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